

The Elative case in Bhadarwāhī.

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The occurrence of the Elative case in Bhadarwāhī was communicated by me through one of the private circulars (No. 2, dated the 14th April, 1928) of the Linguistic Society of India. I collected further data on the subject during my later Himalayan linguistic expedition.

The Elative case occurs both in Bhadarwāhī and Bhalesī. These dialects vary as regards its terminations in the following manner :—

(1) *Badarwāhī.*

(a) Used both in singular and plural :—

Terminations :—māzērū, mārū

e.g. 'ghare-māzērū or gharemārū 'out of the house'.
gharnmāzērū or gharnmārū 'out of the houses'.

(b) Terminations singular—ērū ; plural—āṇū

'gharērū 'out of the house'.

'gharāṇū 'out of the houses'.

(2) *Bhalesī.*

Terminations 'maza or 'antra used both in singular and plural, e.g.

'ghare-'maza } 'out of the house'.

'ghare-'antra }

gharən-'maza } 'out of the houses'.

gharən-'antra }

'juṭṭie 'maza } 'out of the shoe'.

'juṭṭie 'antra }

juṭṭien maza } 'out of the shoes'.

juṭṭien antra }

But in order to realize the distinctive significance of the Elative case, the various uses of the Bhadarwāhī Ablative ought to be noticed. For in these dialects the Ablative and the Elative often overlap.

THE ABLATIVE.

Terminations.

(1) *Bhadarwāhī.*

—kērū both in singular and plural.

e.g. ghare-kērū 'from the house'.

gharn-kērū 'from the houses'.

(2) *Bhal.*

(a) —a (singular).

—an (plural).

'ghara 'from the house'.

'gharan 'from the houses'.

(b) —biriã both in singular and plural.

'ghare-'biriã 'from the house'.

gharn-'biriã 'from the houses'.

(c) —këri, used for indicating comparison.

'use gho'ra-këri 'ullo 'better than that horse'.

Note the following uses of the Ablative in Bhadarwāhī:—

(1) *Distance.*

m dui gharnekëṛā batt dyr ε: 'this road is far from both these villages'. The Elative plural forms 'ghrāṇā, gharn-māḷerā, etc. will not be allowed here. But in singular the Elative form 'gharëṛā 'out of the house' can also be the Ablative form, signifying 'from the house'; the other Ablative form being ghare-këṛā. -ëṛā of the Ablative singular may possibly be a reduction of—këṛā, while the Elative -ëṛā may be a reduction of māḷerā.

(2) *Relief.*

mī huni tape-këṛā a'ra'm ε: 'I now feel relief from fever'. The Elative 'taperā, etc. will not be used.

(3) *Release.*

mī is-belai-këṛā beḷa th: 'release me from this misfortune'. Here, however, the Elative bēḷerā may also be used, but bēlai-këṛā, according to my informant, would be preferable.

(4) *Avoidance.*

m gharn-këṛā 'baḷa: 'avoid these houses'. The Elative 'gharāṇa, according to my informant 'will be clumsy' here.

(5) *Separation.*

āṁ 'hunṇā ṭes-këṛā φro ēi: 'I have just come from him'. 'ṭesëṛā, which is also the Elative form, will be erroneous here.

(6) *Supplication.*

pər'me'fre-këṛā 'maḡga: 'Beg of God'. The Elative pər'me'frëṛā will not be used here.

(7) *Fear.*

āṁ ghoṛe-këṛā ḍartā: 'I am afraid of the horse'. The Elative 'ghorëṛā will be wrong here.

(8) *Deprivation.*

'əore rame-kērā sâb kich thr'əho'ru : 'the thief seized everything from Rāma'. 'ra'mērā 'will not sound well', according to the informant.

(9) *Comparison.*

tê mī epni 'janikērā bi tlaro ε : 'he is dearer to me than life'. Here the Elative 'janī-ērā will be wrong, but the plural 'pra'nanā, being an Elative form, may be used—why so, is difficult to explain.

(10) 'meri kui 'tufse 'dhlæ-kêrā'nukri ε : 'my daughter is younger than your brother.' Hence the Elative dhlæ'rā will be wrong.

But when selective comparison with many persons is meant, the Elative may be used, e.g.

'sita epni sēbη bēnēn-mârā chel-herni : 'Sita is the most beautiful of her sisters.'

We, see then, that in most of the above senses, the Ablative, and not the Elative, is used.

The proper use of the Elative may now be considered :—

(1) 'from inside out'. is 'gharērā 'nissa : 'get out of this house'.

Here the Ablative 'ghare-kērā will not be used. But if the sentence is intended to imply, 'Get out by passing along this house', then the Ablative 'ghare-kērā may be used.

Similarly the Elative plural will be used in the sense of 'inside out', as in 'mā gharāṇā : 'out of these houses.'

is-'baṇērā 'buri muḥk εce : 'an offensive smell is coming from this forest'. The Ablative baṇe-kērā will not be used. iḥ 'baṇērā 'kreṅko 'the bear howled from the forest'. The Ablative with -kērā will not be used here.

təsere 'gharērā 'əorei sēb kich nū : 'the thieves took away everything from his house'. The informant remarked emphatically that the Ablative 'ghare-kērā 'will never be used here'.

(2) *Birth.*

tə'se'ru zarm 'baṇe kule-mârā ε : 'he is born of a high family'.

is 'ghōṇērā dui br'chere zarme : 'this mare has delivered two foals'.

Here the Ablative 'ghōṇe-kêrā will not be used.

(3) *Partitive sense.* This use is quite frequent and occurs in various situations :—

in əorən-mârā pêlo əor jhat tlejijjōi jə'u : 'the first of these thieves was arrested immediately'. The Ablative -kērā will not be used here.

m matṭhen-mârã 'keñci i'nam mēllu ? 'which of these boys got the prize ?'

melai dûdderã nĩsē : 'Cream comes from milk'.

'sennu pe'ha'rũnã 'nĩste : 'gold comes from mountains'.

m'matṭhu 'epni je'ma'ti-mâzerã abbel 'nĩssu : 'this boy stood first in his class'.

'bu'tũnã meo 'biçherte : 'fruits fall from trees'.

'ambrere 'ta'rũnã lo 'lagorie 'eĩjne : 'Light is beginning to come from the stars'.

m-gharmmârũ tusēn kō'nzēru ghar pērsind ε : 'which of these houses do you like best ?'.

(4) *Transference.*

tæseri 'bādli keʃ'mi-rerũ bhiḍlãejo bhu'o'ri ε : 'He has been transferred from Kashmir to Bhadarwah'. The Ablative kaʃ'mi-re-kērũ, according to the informant, 'would be quite wrong' here.

tē ka'l'kattērũ 'dilliʃo 'naʃʃo : 'He fled from Calcutta to Delhi'. The Ablative—kērũ will not be used here.

tē keʃ'mi-rerũ 'celipeu : 'he started from Kashmir'. The Ablative -kērũ will not be used here. There seems to be a mysterious psychology in this aversion to the Ablative. For, according to the speaker, the Ablative -kērũ may be used if it is intended to imply that the man started from a *house*, e.g. tē 'ghare-kērũ 'celipeu : 'he started from the house'. Perhaps the Elative keʃmi-rerũ is preferred because the man's point of departure is still in Kashmir. Though he has started from Kashmir, the initial stage of his journey is still within Kashmir. Similarly :—
mĩ 'tusēnjo keʃ'mi-rerũ 'erṭṭhi l'kho'ri thi : 'I had written a letter to you from Kashmir'. The Ablative -kērũ 'will never be used here', according to the Informant.

is 'mulkherũ ann ber gâte : 'Grain is exported from this country'. The Ablative *mulkhe—kērũ will not be used here.

(5) *Removal.*

is 'grarērũ pṃsod 'miʃo : 'conflict was removed from this home'. The Ablative (—kērũ) will not be permitted here.

tē 'za'tērũ khĩn'dao : 'he was expelled from (his) caste'. The Ablative is similarly not used here.

CONCLUSION.

The above data show the actual occurrence of the Elative as a distinct case in Bhadarwāhĩ. The sense of this case is no doubt commonly present in several languages. Thus Hindĩ mē se, Panjābĩ 'viccō, as in gharmēse, ghar'viccō 'out of the house' often occur as postpositions to indicate this sense. But Bhadarwāhĩ Elative is a distinct grammatical case. For while

Hindī and Panjābī idioms optionally allow the Ablative postposition *se*, *thō* or *sō* respectively to indicate the elative sense, Bhadarwāhī idiom strictly requires the Elative terminations when expulsion, removal or transference is meant. Moreover, some of the Bhadarwāhī Elative terminations are, as they stand at present, not postpositions. Thus the Elative pl. in *-āṇā* seems to be a preservation of PIA *-ānām*, while *-ērū* seems to be a reduction of *māzērū*.

The Elative case, then, seems to be an innovation in the evolution of Bhadarwāhī, both linguistically and psychologically.
